

A SHORT
TESTIMONY
On the behalf of
Truths Innocency;

Declared in Plainnesse and simplicity, being
done at the Command of the Lord God,
that all out of the Truth may see
their way and proceed no
further.

With a Discovery of the National Ministry,
whose Time now is, and is no more.

By one who loves Truth and Righteousness, and desires the Nations Peace,
and the good of all people, who amongst many Brethren is called a
Quaker, but known by the Name of

WILLIAM SMITH.

L O N D O N,

Printed for Thomas Simmonis at the signe of the Bull and
Moult near Aldergate, 1660.

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THe Truth of the Lord God endures for ever; what it was in the beginning, it is the same at this day, and no man can lay another Foundation; it is pure, and the appearance of it is glorious, it doth not joyn with evil, neither hath any agreement with the works of darkness, it sheds it self abroad in the hearts of all that believe in it; the intents of all hearts it makes manifest, and is a Reptover of the workers of iniquity; it seeks nothing of this world, neither joyns to the glory thereof; it comes from God, and seeks the glory of God, and this is the sent of God, who is true, and no unrighteousnes in him, he comes forth from the Father, and comes into the world, not to destroy the world but to bear witness unto the Truth, that all in the Truth might believe; he is meek and lowly, peaceable and gentle, full of mercy, goodness and compassion, he loves his enemies, and doth good to those that hate him; there is no strife in him, but a patient suffering and forbearing; when he is reviled he revileth not again, when he suffers he threatens not, but as a Lamb he is led to the slaughter, and neither cries nor lifts up his voyce in the streets; he is come forth in his might, and in his strength is risen, to cut the work short in righteousness, and to tread upon the high places of the Earth, that man may know there is a God that ruleth in the Kingdoms of the World, who is jealous of his glory, and will not give it to another, but in his right will reign, who is King of Kings, and of his Government there is no end; his Kingdom is an everlasting Kingdom, and his Dominion is glorious, and this he is establishing upon the top of all Mountains, and exalting over the high Places of the Earth, not with sound of Trumpets or the Alarum of War, or the mighty Host of Men and Horses, but with the out-stretched arm of his own Power that he hath made bare in the sight of all Nations; he hath appeared in his Power, and visited the Poor in this day of his Mercy, and hath helped the Needy in their great distress; he is come who hath been long waited for, and he is now revealed who is the Salvation of God, he hath chosen a People to delight in him, and gathered a Remnant to make mention of his Name, and to declare his goodness from day to day; he leads them in his Power, and orders them in his wisdom, and they

are given up unto him, and are made willing to follow him; he hath redeemed them to himself, and chosen them to be a peculiar People; they are not of the world as he is not of the world, but out of the world he hath gathered them, and over the world he hath set them, and they have no fellowship with it, but testifies against it, for which cause the world hates them, not knowing the Life that is revealed in them, for they are born again of the immortal Word, which mortal man doth not know, nor cannot comprehend in his earthly wisdom, therefore doth the birth after the flesh persecute the birth born of the spirit, who knows him not in his appearance, nor cannot behold his glory who is full of Grace and Truth, but hath always turned against him and hated his appearance, and could not believe that it was he, and so hath persecuted and reviled him, crucified and slain him, and in whom he hath made himself manifest and chosen to delight in him, they have been always counted the off-scouring of the world as it is at this day; and though we be hated of man, yet bear we no evil to any, but patiently gives our back to the Smiter, and what is permitted we endure, and counts reproaches great Riches, and to suffer for righteousness sake more joy then to live in the pleasure of sin; and though you strive against us, yet we are preserved, for we are born of the seed which is blessed for ever, & we abide in our Tents and rest in the strength of the Glory of our God, and none can curse us; therefore be at rest concerning us, for you do not know us, nor our Resting-place, where we are set down and are preserved in perfect peace, and are not in fear what man can do unto us; and though we walk among you, and in the midst of you, we are not of you, nor have no fellowship with you nor with the works that are brought forth by you, for God hath redeemed us from amongst you, & chosen us to be a holy People unto himself, that we may shew forth his Praise in walking blameless and harmless in the Land of Uprightnesse, and in the Life of Innocency, and we have nothing in our hearts but love to all, pitying those that are our Enenies, praying that God would give them Repentance unto life, for we are followers of him who laid down his life for his Enemies, and made himself of no Reputation, unto the Crosse humbled himself that sinners might he saved, and enemies reconciled unto God, and this is his love to you all who would not have you perish, and he hath begotten the same mind in us, and our eye is toward him who is gone before us, and he

he is a Leader and Commander unto us, and we confess to him alone who is the Lord of Glory and the Prince of peace, who unto peace hath called us and in peace to rest, that in peace we may conquer the Nations, and in quietness overcome the People that delight in War, and this is the Conquering Power unto which we are subject, and this is the Captain of our salvation whom we follow, and we have not used either Sword or Spear, or looked unto the arm of flesh to be a defence unto us, neither is it in our hearts so to strive with any, or persecute any, or destroy any People, but in peace to rest until he plead our Cause, and execute Judgement for us, that all may behold that we are a People saved by the Lord, whom we follow in obedience to do his Will, and in his Power are made willing to go through good report and bad Report, as deceivers and yet true, as dying and yet we live, and this day this Scripture is fulfilled in your ears, and we do not speak it, because it was the condition of Saints before us, but as we are witnesses of it, through the leadings of the same Spirit; for you are not ignorant how many bad reports hath been raised and spread abroad concerning us, crying, Report and we will Report; and so have Reports been spread in the Nation of the Quakers rising and cutting Throats which are bad Reports, yet we have gone thorow them in Patience, having no guilt upon us concerning them, but stand clear before the Lord our God, and in our innocence are justified in his sight; How are we counted Deceivers by the wise Generation, and yet we are born into the Truth, and walk in the Truth, and live the life of Truth, and we know the freedom that is wrought by it, and we have the seal of Gods Spirit, which hath revealed it in our inward parts, and this we go through in the leadings of God, in whom we have peace, how often hath death been threatned to us by unreasonable men, and yet we are preserved in the power of God and live before him, and thus do we walk as a despised and an abhored people, and yet we are led through all, and in the Power of God walks upon the top of all, and stand over all those things, and heed them not, for our delight is in the Lord our God, and in his righteous Law we meditate day and night, that our minds may be exercised unto him, in that which is pure of him, that gives us peace with him & seals assurance of his everlasting love unto us; So we mind not who are against us, or what is reported concerning us, or how we are counted in this World, but we mind the light

Light of Christ manifest in our Consciences, and in the light our Minds are exercised, and with the light all evil Thoughts are judged, and we are justified before our God, & though the world be against us, taking Counsel what Course to take with us, and many fretting themselves about us, yet we do not frowardly strive with any man, but follow peace with all men, and in peace we are preserved when our Enemies are confounded and overthrown by the Arm of God. Behold and see ye Despisers, what a work is this, how can you believe when it is declared, that God should plead the Cause of his Chosen People, and make bare his Arm for his innocent Lambs, and by his invisible Power to overturn the mighty Counseis of men, when neither Sword nor Spear hath been on our side, nor any thing without us hath appeared for us, then hath our God been neer at hand, and a present help he hath been unto us, and with his out-stretched Arm he hath from time to time delivered us from the wrath of unreasonable men; and thus we have experienced his everlasting loving kindness, and his wonderful Works we are made to declare amongst the Children of Men, that all may know there is no God like unto our God, unto whom alone we look, and our eye is towards him, and we cannot joyn with weapons of War, nor with any Party who is striving with them, but we set all men aside in the Work of our God, and cannot meddle with other mens matters, but looks unto the Lord and cries unto the God of our Strength, and our eye is single to him, and our expectation is from him alone, and he hath never failed us, but hath appeared to deliver us, and in the strength of his own life hath wrought our Works for us, and with the Arm of his Salvation he hath saved us, unto whom be Glory, Dominion and Praise for evermore.

Now all People see and Consider what is the ground that you appear so full of Enmity against a People that neither threatens you, nor appears against you, nor bears no evil will unto you; Is it because you are in fear of your persons, and that we seek to destroy you from off the Earth? Then let the Offence cease, and be quiet in your Minds, for we stand clear before our God, and in our Innocency are Justified in his sight, and neither our Hearts nor Hands have joyned, nor can joyn with such a Work; Therefore, be not afraid where no Fear is, nor be not Envious from groundless Jealousies, but mind the Light of Christ in your Consciences, and wait to receive the Love of God in

in it, that you may cease from anger, wrath, malice, or bearing evil will unto a People who walks innocently before the Lord and towards all men: And that which troubles you, and is a terror to you, and brings fear upon you, it is your own consciences, for there is your trouble, terror and fear, and it will terrifie you, and fearfulnesse will surprize you who are in the hypocrisie, for it is the same that passed through *Egypt* of old, and wrought mighty signes and wonders upon Pharaoh and all the *Egyptians* who stood in their hard-heartednesse and would not obey the Lord, nor let Israel go, though God sent Moses to lead them out of *Egypt*, and from under Pharaohs power, yet he withstood the Lord, and his heart was hardened against the mighty God, until every house was searched, and the first-born was smitten and died, and then there was a cry amongst the *Egyptians*, and great fear was upon the Land, and then was the time come in which Israel should be set free: you must read that can, for he that wrought then is working at this day to break off the yoke that the oppressed may be set free, and he will not leave a House amongst you, but he will passe through it, & smite the first-born in it, that his Seed may come forth from under your cruel oppression: And this I have received of the Lord, and declares it in the Authority of God, that all may dread before the Holy One of Israel, and if your enmity arise towards us concerning the Law of our God which in our hearts he hath written, and is holy, Just and good, and that you cannot receive Truth as it is made known unto us by the Revelation of Jesus Christ, Then be still in your mindes and wait to receive Counsel from God, and be not rash nor forward in an envious spirit, but be coole and moderate that you may receive an understanding in the things of God, for we dare not deny the Truth which God hath made manifest in us, whatever you can do unto us, and if Truth offend you, then are we clear from the offence, for Truth gives not offence, but the wicked one takes offence at Truths appearance, and so the offence comes of your selves, and the wo is to you who takes offence at the Truth, and turns against the little Ones that are borne into the life of it, and offends them by your cruelty and oppression; Therefore let it be well considered what Truth is, and who they be that are come to the knowledge of it, and walks in it; that whiles you are warring and fighting about that which you call Truth, ye be not ignorant what Truth

is, and so set up Error in truth's head, and give judgement against Christ who is the truth and Life, of whom we testify, and confess him before men, and that with boldnesse in his power, and we are not ashamed of the Gospel, but bears witness of it to be the Power of God, and necessity is laid upon us so to do, and we cannot be silent, but as the Lord gives utterance we are constrained to make mention of his Name, and to declare his Truth from day to day; And we do not take thought concerning men that rise up against us, neither heed them as to what they can do unto us, therefore let not the preaching of the cross of Christ offend you, neither stumble at that stone any longer, I cast it fall upon you and grind you to powder, for our Testimony is unto the Name of Jesus, and that there is not Salvation in any other name, and this is known in the light which is manifest from him, that lets all see the need of salvation, for this is your great want who are from the light, you want Gods Salvation, and so remains in your sins and in your lusts from whence wars and contentious do arise; And this is Truth unto you all people, and do not count us your enemies because we tell it you in plainnesse, and labours for you that you might come to the knowledge of it and be saved by it, And though we have born much from you, and suffer much by you, yet this is our care for you that you may be saved, and our desires to God for you that he would not lay to your charge what you do unto us, and we stand innocent before the Lord in all things that have been done unto us or intended towards us, and we seek not Revenge upon any man, and though Truth be counted Heresie by such as are yet in darknesse, yet we know the power of it, and the salvation in it, and after that way now called Heresie so worship we the God of our Fathers; Therefore all people behold and see what your way is, and go not onto your own destruction, but cease from evil, and let not envy and malice lodge in your hearts, nor strive not in your wills against the Truth of God, for he is establishing the throne of his glory, and who art thou that contends against him? It were better for thee to be still and quiet, and meddle not in things too wonderful for thee, but let that alone which concerns the most High: Therefore all people, in time your wayes consider, and proceed no further in that which is evil, which tends to persecution and destruction, but all take warning from the Lord, and all turn unto him, before the day

day of his fierce wrath come, for if you neglect the light of Christ in your consciences you neglect your Salvation, and if you turn against the appearance of God in his people, and conspire against the Just, and murder the Innocent, God will finde you out, and the hour of his judgement will come, and his wrath will abide upon you for ever. So all mind the Light of Christ within you, that is manifest from God unto you, that you may depart out of evil, and be led unto God from whence the Light comes, that you may come to discern the things of God, and understand that which belongs to your peace, for all that the Lord hath gathered in this day of his mercy, to make known in them his wonderful works in his mighty power they walk in Gods fear, & stand in his Counsel, and knows all things in their place, and what is of God they honour, & what is of man they cannot own, for God hath raised his own Seed, that cannot consent to any custom or fashion or tradition of the World, but testifies against them all, and we are born of the Seed which hath no part in the World, and in the power of it we are redeemed out of the World, therefore we cannot conform to the World neither in custom, fashion or tradition, nor we cannot exercise our selves in any thing we are convinced of to be contrary to the Truth, and this is all that you have against us, because we answer a conscience void of offence towards God and man, and walks in obedience to the teachings of God, which doth not answer your vain minds which are puffed up, so you cannot receive the pure language of Truth, but rejects and scorns it and are angry, and if you be not bowed unto and spoken unto according to your customs then you are offended, and so you fret your selves in the pride of your hearts, because we cannot answer your vain minds in your Customs, Fashions and Traditions, and this is the great offence you take at us which provokes you to anger, and fills you with wrath and indignation against us, when we walk simply in the Truth of God and do not give offence to any in the Truth speaking, or in not moving or bowing to any mans person to have it in respect, for such things are out of Truth, and where they are practised the leading of the Spirit is not known, so you that are in those things you are in the vain customs of the Heathen & follows your own wills, and satisfies your vain minds in your lust, which grieves the Spirit of God, and we cannot own them, nor be conformable unto them, we dare not speak any other

ther Language but ~~the~~ to a single person, knowing it is the spirites Language, and hath been from the beginning, and the Scripture declares of no other ; We cannot put off our hats and bow unto the persons of men, knowing that he who respects persons committeth sin, and is convinced of the Law to be a Transgressor, and we know that when our hat is on our head, it is where it ought to be, being given for a covering unto that part, so we cannot move it, or put it off in honour to any man, but as our freedom is in God, for we have denied such things in obedience to God, and we cannot return again into them so be intangled with them, but stands in the freedom of God into which we are redeemed by his mighty power, and we see all these things to be vain which are practised in the World, and are not after the Spirit but after the Flesh, and from the heart which is deceitful and desperately wicked, and we cannot joyn with them, nor be conformable with them for conscience sake, for we are set free by the Law of the Spirit of Life in Christ Jesus, and we know them to be works of darknesse, and so we testify against them, and we have the answer of a good conscience therein and peace with God, and in this we rejoice that we have not at any time suffered as evil doers, but for the Testimony of a good conscience in simplicity and Innocency in the sight of God who upholds us in his arm, and preserves us in his power from the wrath of unreasonable men ; So in faithfulness we stand approved to God, and is manifest to the measure of God in you all, and before the Lord we stand Innocent, neither seeking nor striving after any thing but the glory of God and the good of all people : and we do not deny any thing in the truth, therefore we are hated without cause, nor we cannot own any thing out of the Truth, therefore our sufferings are not grievous to us, though we be killed all the day long, and counted as sheep for the slaughter, and the eyes of all are upon us for evil, yet we are preserved by an invisible power, and our hearts are enlarged and our Tongues are unloosed, to magnifie the God of our Salvation : Therefore take warning all people and do not withstand Truth any longer, nor proceed no further in your enmity against an innocent people, for your folly will be made manifest if you go on in your way, and still continue the yoke and the burdens upon us, and have it in your hearts to spoil and persecute us who cannot for conscience sake submit to your customs, nor allow your practises

which

which arises from your own inventions ; So from high to low consider, and what is past let it be sufficient, and let it not be in your hearts to proceed any further in your wills against the Innocent, that God may divert his judgements which will certainly fall upon your heads if you go on in your wickednesse, and there will be no escaping the fiery wrath of the Almighty. Let this warning reach unto you and take place in you all (people) that you may dread before the Lord, and he that hath done wickedly do so no more, and who doth intend any evil towards us, let it not abide within you, but cast out your evil thoughts, and entertain them no longer, and let not your Tongues be so perverse, but know the bridle forthem that you may not speak unadvisedly as many have done, who have called light darknesse and Truth delusion, and so have reviled and scorned us who are by the light guided and in the truth walk, and let your moderation appear to all men that you may do unto others as you would have others to do unto you, for you make such measure as you would not have measured unto you again, so you are not come to the Law and the Prophets, therefore your way is not good nor to be proceeded in any further, but it is to be denied, and cast off and departed from; So be stayed in time, and all mind the things that belong to your places, and let him that Rules mind his place & rule with diligence, and make sweet & wholesome Laws for the government of Nations, that people therein may be protected from injury, violence, or any wrong, and be ordered in peace, and dwell in safety every man in his place, and that sin may be cut down which does so much abound, and all evil doers restrained from their evil wayes, and the well doers encouraged in their holy walking, that so true Judgement and Equity may abound in the Nations, and Truth and Righteousnesse may Run among the people as a mighty stream, and let him that serves serve with carefulnesse, and mind his place, that he run not beyond his Power, and so pervert the running forth of wholesome Laws in their right course, and turn them into a corrupted channel ; Therefore let him that serves be careful that he stretch not himself beyond his line as many in the Servants place do at this day, who are both beyond Law, and contrary to the Law, and so neither regards God nor man ; Let this be all denied, and mind your places in singleness, that you may perform them with carefulnesse as unto God, that both He that Rules, and he

that serves may be subject to the Higher Power which is of God, and know that to be over all Powers, that none may enter into his work or meddle with those things that are too high for you, as many have done, who have busied themselves and spent much time but never could perfect any thing, but have been over turned and over whelmed and none could be found to uphold them, and this is the Work of the Lord, and the out-stretched Arm of his Power that does all these things, who appears to be the Salvation of a People that trust in him, and to over-turn all those that conspire against them. How did he deliver Daniel out of the Lions Den, and Mordeccy and the scattered Jews from the wickednesse intended against them, and Shadrack, Meshack and Abednego out of the flames of the furnace, and from the wrath of Babylons King ; And this is our God, on whom we wait and whom we serve and worship, and our eye is towards him, and our expectations from him, and his hand is not shortened towards us, neither doth he fail us, therefore our hearts are filled with joy, and our tongues with praises, and our spirits rest in hope, for God hath made his Tabernacle with us, and dwells among us, and he is our God, and we are his People in Truth and Righteousnesse.

O ye dear Children of Light whom God hath gathered in this day of his compassion, and counts you worthy to suffer for His Name sake, rejoice and be glad, for great is your Reward ; Lift up your heads in the strength of the Lord, and walk in the power of his might, that you may be preserved by him in faithfulness to him, that the Crown you may receive which no man can take from you ; O let your souls rejoice in him, and all that is within you praise his Holy Name, for there is none like unto him who is over all Gods, and over all Kings, sitting upon his Throne and judging right ; Let all bow before Him and be subject to his Power, that in peace we may lie down together, and in rest be established by the Arm of his Salvation for evermore.

O thou Holy Righteous Seed, thy day is come, thy day is come, thou Holy One, thou art the Lamb, thy day is come, and victory thou wilt obtain, thy Power is known that makes us rejoice in Thee, Thou art the King of Glory over all, we are subject unto Thee, and with one accord we praise thy Name, and our voice we lift up to Thee ; Thou hast Redeemed us, and we are

are thine, and in thy love we are overcome to thee; Thou art the undefiled One, and what we are, we are in thee, Thou art our life, and we live in thee; Thou glorious Birth we have been thy star, and we worship thee, and present unto thee a living sacrifice of holy praises, everlasting glory and endlesse dominion for ever and ever.

O ye Ministers of England and Nations afar off, your time now is, and is no more; you are not upright before God, but are seeking your selves, and are double-minded men; you serve the times and not the Lord, and you turn amongst the changeable things, every man after his owne way, having your time in your hand, so you can run with the times, and turn with the times, and what the times are, you are the same in shew; this is your own time, and now it is, Behold it passeth away, and is no more, for God is dividing the times, and raising his own Seed in his own time, which in your time you cannot comprehend; How have you limitted the holy One in your observing times, you have had your time so much in your own hand that you have forgotten the Lord whose power is unlimited, and his time unchangeable; and you have brought forth your own Inventions in your own time, and have set them up for Doctrine and Worship, and you have not regarded Godstime which is in his own hand, so he is not to be found amongst you, nor in your time, but hath left you and departed from you, and you are become like a barren Wildernesse and a wilde Forest where Bryars and Thorns grow; and if any cannot observe your times, then you take hold like briars and tears them, and strikes like a thorne into their sides; and this is the Spirit of Preseecution that reigns in you O ye National Ministry, there is sufficient witnessesse against you who are oppressed by you in the Prisons this day, into which you have caused them to be haled, and toru with your briars, and where you prick them with your thornes; and is not this your Work at this day? When will you be weary of it you perverse men of Corrupt minds who are after earthly things acting against God and his People for filthy lucre sake? And for this end you can be any thing in shew, and turne with all times, that your Gain from your Quarter may be upheld to you, but the Lord is uncovering you to your shame for ever, though your Time seem now to be, for the Lord is against you, and his controverlie is with you, and all that strive to uphold you, and you must

must all fall together, and there shall be none to deliver you out of his hands; And thus you have served the times thorow all the Changings and Turnings, and now you have it, but it is no more; You sigh deep, and draw your breath from far, for that which is out of time is come to reign over you, and you are now striving for your life, not being willing to die; what a time have you, and what a life do you live? Consider it in the fear of God, and let your Envie and Malice cease towards those that cannot uphold the things in which your time and life is; What is it you would doe in your time? Would you build your Nests so high that the Lord may not see you? Or would you inclose your selves with Cedars that he may not find you out? Declare what is in your minds to the Nations, that People may be satisfied concerning you; How do you manifest your selves to be of the wicked One, who with a secret breath blows the Coals until they kindle and break out into flames; and all this hath been done in your own time, which makes you manifest to be of Cains Race, and in the *Wolves* Nature, for the day hath declared you, and nothing can cover you from the all-seeing Eye of God, but your inward parts is opened, and an ill favour arises from you, and all your Merchandize is become loathsome to the Upright in heart, and they cannot buy them any more; Therefore behold where you are: and what is the place of your Rest, for Babylon must be destroyed, and all her Merchants must be spoyled, and you must not be spared who are found in the midst of her, for the Lord God is strong that Judgeth her, and he will dash all her Brats against the stones, and burne her with fire, and you that favour her shall then Mourn for her, and you that have taken up your Rest in her Lap, and partakes with her of her sins, you must partake of her Plagues, and destruction will come upon you in one day, and a Hiding place you will not find; This is from the Lord God unto you, that you may come out of Babylon and Trade no longer in her, nor drink no more of the Wine of her Fornication, nor do not cause others to drinck of the Cup of her Abomination; But all be still in your minds: and wait to know the measure of God in you, that the Light of Christ which doth enlighten you may be your Guide, that your Eyes may be opened, and all your confuslion discovered unto you, that you may see your way and come to Repentance; for you are not fit to be Teachers of others while Envy and malice remains in your hearts,

hearts, and while you are Time-servers, and Men-pleasers, and loves your pleasures more than God; You are not like Christ's Ministers who knows the love of God in Christ shed abroad in their hearts, and in his love are constrained to serve him, and to deny all for him; Therefore come out of Babylon, and keep not People any longer in her with your Inchantments and Sorceries with which you deceive, but come to the light of Christ with which you are enlightened, that his power you may know to crucifie the proud Nature in which you live, so will you come to a good understanding of the things that belongs to your peace, and know the Lords time in his own hand, and his own arm that perfects his own work to his own praise, and do not strive against God, nor fret not your selves when he appears, but walk like sober men, and let every man stand in his freedom that he hath in God, in which he answers a good Conscience unto God, and be content with such maintenance as they are free to allow you, and give over forcing and compelling, suing and imprisoning those that are not of you, nor cannot joyn with you for Conscience sake, for that is not the practice of Christ's Ministers, neither is there any Scripture on your side by which you can prove your practise warrantable, but it arises from the Beast and the Whore which gives life to the false Prophet, who must all be taken alive, and cast into the Lake, where the worm never dies, nor the fire is not quenched, and their carcases shall be an abhorring to all flesh, and their time shall be no more.

T H E E N D.